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THE AMERICAN McALL RECORD

Devoted to the
interests of
La Mission Populaire
Évangélique de France

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The AMERICAN McALL RECORD

VOLUME XXXXVI

NOVEMBER, 1928

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HERE AND THERE

"Let another man praise thee and not thine own lips." M. Chastand's first annual report as Director of the *Mission Populaire* is in strict keeping with this Biblical injunction. His "praise" has been on many lips on both sides of the ocean, but in his account of the year's activities and successes, he modestly gives the larger part of the credit to his devoted co-workers in the words, "Well done, you have been faithful in your tasks and the Heavenly Father has shown his approval in the strength which He has given you in difficult situations and in the joy with which He has crowned your labors."

It would be a pleasure to translate M. Chastand's report in full, much as he himself would begrudge the space thus given to his *résumé*. Many instances, however, which he cites from the reports of his co-workers from all parts of France will, naturally, appear in these reports in this and other numbers of the RECORD. Of the instances of conversion, some of them most thrilling, he says, "I wish I might gather all these transformed souls into a great sheaf that you could see and appreciate the sum of their joy and gratitude."

He closes his report with this appreciation: "Our messages of gratitude go out to all our friends far away in England, Scotland, Holland, Switzerland and America who have shown us so many marks of their generosity and love," and with this exhortation: "Let us unite our hearts to bless the author of all grace and of 'every good and perfect gift,' Him Whose glorious Son animates all our efforts."

From *Echos et Nouvelles*, the tri-monthly official publication of the Mission, we cite the following:

"During the past twelve months 185 new members have united with the various French Protestant churches as the result of the activity of the *Mission Populaire* in its various plants; the Thursday Schools have an enrollment of 2,101; the Sunday Schools 1,153; the boy scouts, girl scouts and Wolfings 449; the young men's and young women's unions 944; the Blue Cross 677 and the Band of Hope 311."

An English visitor to Paris, the secretary of a Christian society in London, sends to the Mission the following "appreciation":

"Being in Paris sometime since, I went to the McAll hall on the *Boulevard Sébastopol* where the Sunday evening evangelistic service was in progress. It was a delight to turn aside from the distractions which dishonor God's day on the Boulevard to meet with the people of God and to hear the faithful preaching of His Word. I was deeply impressed by the seriousness of the audience. The preacher presented a message entirely filled with Christ. The singing was delightful, everyone taking part, and although the speaker was unknown to me, I felt a spiritual union with the audience.

"I have often desired to see for myself something of the McAll Mission and all that I did see and hear that Sunday night made me realize that the Mission is a glorious work for God which deserves the entire interest of English Christians. I shall always be more than happy to talk to my friends at home of the faithful testimony which is borne to the Gospel and the grace of God by the *Mission Populaire*."

An interesting departure is the recent decision of the Paris Committee to rent some of the boxes on one of the quays of the Seine in order to put on sale copies of the Bible and of tracts. A little publication called *Le Batelier* (The Boatman), especially addressed to the thousands of bargemen who go up and down the canals and rivers of France, will also be issued. The Boatmen's Syndicate has hailed with favor this idea and has designated one of its secretaries to furnish to the new publication official communications with regard to river navigation. This is an entirely new method of evangelization on the part of the *Mission Populaire*.

Attention is called to the changes of personnel indicated on the back cover of the RECORD. M. Louis Bergeron, an engineer, has been nominated as treasurer of the Mission. Everyone who has the pleasure of Mr. Twyeffort's acquaintance will regret to see that, after many years of service, at his own desire his name has been taken from the list of directors. For the first time in the Mission's history, a woman's name appears on the Board, namely, that of the devoted president of the Paris Auxiliary, Miss Jessie Patterson.

The evangelistic campaigns in Brittany carried on by MM. Scarabin and Manach continue on their victorious way. The

automobile acts as an advance guard. The *Semeuse Evangélique* (portable hall) makes follow-up work possible and where the interest warrants it a *salle* is opened. Noteworthy responses to the appeals of the evangelists have occurred in St. Brieuc, Guingamp, Lamballe and Sainte Croix. At the last named, the owner of the hall is a former member of the choir. For months he was urged by enemies to turn the preachers out, but he became a Christian and feels it an honor to be the Mission's host. "Even if you could not pay your rent," he said to M. Scarabin, "my house would remain open for you."

The place of honor given in these pages to the report of Mme Vachon is not only because of the touching character of her story, but that all of those who are thinking of sending material for the winter's relief boxes may realize the shortness of time before cold weather, when their gifts will be most needed and most welcome.



MEMORIAL ROOM AT "PIERRE LEVÉE"

THE INAUGURATION OF COQUERÉAUMONT

In the May RECORD announcement was made of the purchase by the Mission of the beautiful *Château de Coqueréaumont*, near Rouen, for the establishment of another vacation colony. In explanation of his purchase of so elaborate a property, M. Chastand wrote, "I am doing nothing that is not absolutely essential. The provision of such a place as *Coqueréaumont* is absolutely necessary if we are not to lose our children during the summer months to others, especially the Communists who have already displayed the advertisements of their summer schools." It might almost be said without extravagance that the Mission's vacation schools and colonies



CHÂTEAU DE COQUERÉAUMONT

exercise a more profound influence over the children than the prolonged winter schools. Not only do these intimate weeks apart hold the children's attachment; they build up anaemic bodies and implant in impressionable souls the ideals of Christian character.

For three months prior to the opening of the *Coqueréau-*

mont colony twenty men were at work every day on the *Château* itself and its surrounding acres, getting everything in readiness for the hundred and more children who, all anticipation, arrived on August first. By train from Paris to Rouen and then in three large *charabancs* they came to the last short stretch where they finished their eager journey afoot.

M. and Mme Chastand, with the help of M. and Mme Riebel who were to be in charge of the colony as well as of M. and Mlle Bigais, converts of Nantes and who were to serve as caretaker and cook, respectively, had spent the preceding week, after the painters, carpenters and masons had gone, in cleaning the house and in preparing the bedrooms and dining rooms for the children's advent. The latter arrived about six in the evening and it was well onto eleven before all dormitory assignments had been made, supper served and everyone of the sixty-five boys and forty girls had been tucked away for the night.



MME RIEBEL IN THE DISPENSARY OF COQUERÉAUMONT

It would take entirely too long to describe the first day's exploration of the gardens and wooded acres of the *château's* grounds, as it would be difficult to put into words the joy of the children.

M. Chastand had advertised in the religious papers for monitors and helpers and these had come from Switzerland, Holland and France. The first afternoon each monitor took his group of boys or girls on a long walk. That evening, when all was quiet, M. Chastand gathered his staff about him and officially inaugurated the new colony with a simple but most impressive religious service. As a "text" for what he was about to say, he chose the words of Jesus, "Suffer the little children to come unto me," and, "I am in the midst of you as He that serveth."

"This new colony," he said, "due to the generosity of our American friends, belongs to the McAll Mission, but above all it belongs to the Lord Jesus Who is the inspirer of all the Mission's effort and of those who support it. This magnificent gift increases not only the Mission's possessions, but also the domain of Jesus Himself. It is a new province annexed to the future Kingdom of God. Here the Lord is 'at home' and we are 'at home' with Him. He it is Who will direct and inspire everything that we do every day.

"Like Him, we shall love all the children. It is easy to feel drawn to the more attractive ones, but Jesus loved all alike, for He saw in every child a soul which had need of His love. Accordingly, you will seek to discover the soul of each child.

"Like your Master, you will be servants. The most purely material part of your work will be ennobled and rendered joyous if you carry it on under the spell of the Saviour's love. In order that you may maintain this Christian spirit of service, I can say nothing more fitting to you than, "The Lord is here in the midst of you. He is happy in watching you assist these little friends at their daily toilets; He is in the dormitories watching over their slumber; He is in the walks of the park rejoicing in their play.

"If you keep constantly before you this vision of the faithful comradeship of your Master, it will be quite natural for you to speak of Him to the children, to make them love Him; to make them realize that it is Jesus who is their host. So our aim will be attained and at the end of the summer we shall see the children returning home, not only with tanned cheeks, but with the joy of Jesus filling their souls.

"We are happy to have with us tonight our old friend, Mr. Berry, and we are charging him, as he has seen with his own eyes the happiness of all these children, to express our gratitude to our friends far away in the matter of miles, but near in our hearts. I want to say a personal 'thank-you' to Mr. Berry. I know something of the effort he makes every year to find for us new friends and new resources. I charge him also to express our deep gratitude to the members of the American McAll Association and, in particular, to its President, Mrs. Kelley."

At the close of the dedication service, an American flag, which had been lying upon the table, was passed around and the signatures of M. and Mme Chastand and of all their helpers were written on it, as a slight token to be sent to the Board rooms in Philadelphia.

A visitor's book was also started and in it M. Chastand wrote:

"The *Château de Coqueréaumont*, given to the McAll Mission by its faithful and generous Christian friends of the United States, was inaugurated this second day of August, 1928, as a vacation colony, in the presence of Mr. George T. Berry, Field Secretary of the McAll Auxiliaries of the U. S. A. May God bless these friends, this new work and the little friends of the Lord Jesus who will play in the park and under the trees of *Coqueréaumont*."



GETTING ACQUAINTED WITH GOD'S GREAT OUT-OF-DOORS

THE "VESTIAIRE"

MADAME VACHON

Our fiscal year of 1927-1928 opened with great misgivings. The French government had refused to continue its free transport which had been going on since 1915. What should we do? Must we close the *Vestiaire* which for twelve years, thanks to the generosity of our American friends, had brought

comfort in so many cases of misery and had dried so many tears? We just could not bring ourselves to the thought. The *Mission Populaire*, desiring above all to evangelize the humble and the disinherited, would it no longer be able to care for bodies as well as souls?

What an infinite relief when in October word came that we were to go on with our blessed task! Thanks to the large shipments already to hand—sixteen splendid cases—we were able to do much while waiting for new cases to come. Requests from our evangelists in Paris and in the provinces continued to pour in. One of the Bible-women wrote me, “I must tell you of a recently founded home, the husband and wife being former members of our Union and whose parents were so poor that they could do nothing whatever to help them. When a baby arrived ten months after their marriage, they were obliged to make a cradle of an old packing case, the father and mother using some of their own clothes for blankets and sheets, the whole thing covered with a piece of checked cloth and tied with a red ribbon. The young mother was very proud of her creation and when I arrived to see the ‘little darling’ and to present the layette which I had brought, I found both parents leaning in admiration over the crude cradle and its contents. I leave you to imagine their joy in opening my package. ‘Look,’ said the young mother to her husband, ‘at the pretty shirt, the beautiful pink socks, the bib and the cap! Aren’t they perfectly lovely! How beautiful our darling treasure is going to look in it all!’”

Another case is that of a mother living in a lodging house for want of a better home and who, having only three chemises, was preparing to cut up one to clothe her newly born. Imagine, again, her joy in seeing the layette arrive.

Still again, another mother similarly lodged and who had lost her husband of pneumonia when her baby was four months old—imagine, also, her joy and gratitude for the material and moral help we were able to give her.

In one of our halls a little girl came to the Thursday School, shivering with cold because she had but the thinnest kind of a dress under her black apron. What joy to slip over

her head a warm woolen sweater which had been knitted with so much love by some of the other children.

Another little girl, the oldest of a family of six, who comes regularly to our school, was quite beside herself with joy to receive at Christmas one of those pretty printed aprons, so chic and of which she is so proud that she wears it only when she comes to the hall, in order to show it special honor.

And the toys! How can I describe the happiness which these give. In one of our Paris halls there is a little girl of three who was very ill just at Christmas-time and so unhappy at the thought of not being able to come to the fête. "She is utterly inconsolable," her mother said to me, "and this has brought on a return of her fever." But the Bible-woman found the means of drying her tears. On Christmas morning she went to the poor little home carrying a large package from which she took out, before the wondering eyes of the little girl, a doll so beautiful that she scarcely dared to touch it. But when, oh marvel, on drawing it down to her, she heard it say "Mamma"—her joy was a veritable delirium. It was no longer necessary to tell her to keep quiet. She cradled her baby in her arms and went to sleep holding it to her heart.

A boy of eleven, who had been sick abed four weeks, received a book with pictures to be colored and so found how to be patient in his confinement.

I must speak of the joy of those who came to our Christmas-trees and carried away their own packages. They could not wait to get home to see what was in them, but made little holes in the paper to have a peek beforehand. It would take pages on pages to describe the remarks and comments we hear at such times, but it is sufficient just to see the children's eyes in order to realize their happiness.

I must not omit either the brave, old grandmothers. They are not forgotten at Christmas. Here, for example, is Mme G., eighty years old and who has to live on 2.50 frs. a day which just keeps her from starving to death, but how can she possibly clothe herself? It is the *Vestiaire* which has kept her from dying of cold. And this aged woman who lies shivering in her bed, the *Vestiaire* furnished her with a warm blanket.

A young widow afflicted with tuberculosis was sleeping in the same bed with her little girl of nine. The doctor insisted that they be separated. A kind neighbor loaned a bed, another a mattress, but the sheets and blankets came from the *Vestiaire*.

A young woman of twenty, abandoned by her husband, came to see me to show me her pitiful little baby, such a tiny skeleton that it was scarcely visible when rolled up in the hospital blanket. The young mother had forgotten her pain in the joy of feeling her newborn in her arms and said to me, "I want to nurse her myself, my poor baby, for I should be afraid she would die if she were put out to nurse. I will work and I will manage it somehow." I gave her a layette, some addresses where she might find a chance to do housework, but a few months later the poor soul came back in tears to ask me for a black dress—her baby was dead! Poor mother!

A pastor from the north wrote me, "Please send me quickly three layettes, as twins have just arrived, making four children in three years, the mother an invalid and the father out of work. It is a frightful case. Send me what you can as quickly as possible for these poor souls and perhaps it will bring a smile back to the pale lips of the poor mother. The third layette is for a family of eleven children, living in a single room, the eldest being fifteen years and they are all miserably clad."

I could go on without end citing cases like these, but I think I have said enough to interest those who have shown so much sympathy in our work to lead them to continue their help.

NANTES

The First Report of Pastor Georges Cadier

It was my privilege to come to Nantes just at the moment when M. Chastand had crowned his magnificent work in the *Fraternité* by the organization of an evangelical church. All the *Fraternité* converts were gathered in an enthusiastic assemblage and with an exhibition of supreme joy dedicated themselves to a future of worship and service. A year later,

at the first annual meeting of this new church, the members voted to raise a sum of 500 frs. in order to show their gratitude to the *Mission Populaire*, thanks to which they have a sanctuary of their own to which they may bring their children for the worship of their Heavenly Father.

Hereafter the *Fraternité* will have a soul. It goes without saying that the communion services and the meetings for prayer have grown in edification. Except on special occasions the men and women worship separately, which gives each group a little more chance at intimacy. The Nantes character does not readily disclose its innermost soul, but, when it does, the revelations are peculiarly touching and these disclosures are the proof that for sinners the help of God is the indispensable and sufficient moral force. To the prayers for personal help are added those of intercession for others. Our church in effect is above all a missionary church. Its highest ambition is to extend its domain by gaining other souls and



THE CHAPEL OF THE NANTES FRATERNITÉ

its members work together in all types of evangelical effort. They are the *élite* of the *Fraternité*.

At the Sunday evening meetings nearly the entire membership is present. We do not always have the crowds that we should like, but the audience is always interesting and when an outside speaker is announced, or a religious or educational film is advertised, there will be from 200 to 500 present.

Other means of propaganda are the library, which during the year loaned more than 250 books and sold 200, not including Bibles and Gospels; posters by which we sometimes answer a violent anti-Protestant campaign; our papers, especially *Le Bon Messager* and the *Solidarité Sociale* to which there is a considerable number of subscribers. Not only are our publications displayed in the hall of the *Fraternité*, but they are also distributed on a large scale, as, for example, on All Saints Day when about 15,000 were offered to visitors in the different cemeteries of the city.

The Young Men's and Young Women's Societies of Christian Endeavor are one of our special hopes for the future. Then there are the Young Girls' Group, the Boy Scout and Girl Scout Troops, the Wolfings, the Sunday School which has recently been making a systematic study of the life of Jesus, the Thursday School which has been following the stories of the Old Testament and the Infant Class.

In order to occupy the children profitably during their leisure hours, every day from 4:30 to 6:30 is held the *Ecole de Garde*, the volunteer helpers being double the number of the paid monitors. Girls contemplating marriage are formed into a sewing class where they make their trousseaux. Mothers and grandmothers meet weekly and while the needles fly they are read to. The veterans of our Boy Scout troop organized recently a Friendly Association. This new group meets together as often as possible and carried off a very successful fête. At Christmas time they offered a dinner to 100 children whose fathers were out of work.

We do not neglect activities which tend to cultivate the artistic sense and the benevolent instincts. There are music lessons, choral training, band practice twice a week, recreation evenings, evenings of religious art, especially at Christmas

and Easter, as well as special fêtes for each group of our young people in the interest of temperance and the vacation colony.

Two particularly interesting organizations are the Children of Peace and the Working Men's Circle for Social Studies. To direct the children's thought toward the idea that earthly frontiers place no limitations on the "family of God," to direct the thought of labor toward the necessity for co-operation of all social forces in order that there may be general well being, are not such movements an efficacious way of advancing God's Kingdom? And what better apologetic could there be than that which consists in co-ordinating the Gospel in action with perfect justice and perfect brotherhood?

The anti-alcoholic campaign has not been relaxed. The monthly meetings of the Band of Hope, of total abstainers and of the Blue Cross celebrated their year's achievements in a three-days gathering of the Blue Cross which was presided over by M. Chastand, our former director and today the Blue Cross national President. Prospectuses to the number of 2000 were distributed by our boys and our motor was sent to the squares of the city with large handbills. Our auditorium was filled to capacity. The appeals made reached many hearts and all eyes were filled with tears when with a moving conviction the play of M. Alison was given: "When One Is Two."

The health of the members of the *Fraternité* and of the people who live in the great working quarter about us is our continual care. The beautiful new playground has been developed with the aid of friends out of work and the children hereafter will be able to play there in a well-equipped place. Mothers continue to bring their children to the dispensary which is overseen by a physician and a visiting nurse. The latter goes from day to day among the wretched streets where her help is most needed, the ever helpful angel of many poor homes.

How can I enumerate the visits made by the different members of our staff, now to help someone in sorrow, now to take a drunkard in hand? How can I tell of all that we do in distributing help which we are enabled to give because of the

generosity of our American friends inspired of God to this responsibility, thanks also to the gifts for the poor deposited in the treasury of our new church? How can I give any idea of the numberless efforts we make to find jobs for those out of work? For some of our friends the problem of lodgings is solved by means of our Young Men's *Foyer*, although the eight rooms in it are often insufficient. We hope some day to add to this a young women's *foyer*. The temperance restaurant serves 100 meals each day, thus rendering a real service to its regular *habitués* as well as to its occasional clientele. This is one of the *Fraternité's* attractions of the first order.

On entering the hall of the *Fraternité* one sees the inscription, "Welcome to all." Would it not be nearer the truth to substitute for this the words, "To save every man and to save the whole man"?

It is most becoming that I speak of one most essential condition of success in such a work as ours, namely, the perfect unanimity of spirit and of heart with which the work is



FOUR O'CLOCK BREAD AT "LA BERNIERE"

carried on. It is a veritable joy to me to render homage without reservation to my co-workers, all of whom have been in Nantes longer than I. It would be difficult to find a committee animated by more complete mutual confidence and a more unselfish desire to accomplish practical results than our staff of six which meets with me every Monday morning in my office. From these Monday meetings go forth a current of sympathy, or rather of Christian love, the spirit which we seek in all our deliberations.

Having thus enumerated our activities, I can but ask myself what this quarter of Nantes would be like without the *Fraternité*. The saloons would be the undisputed masters of the situation. Under that pernicious rule health, wholesome comradeship and the spirit of *solidarité* would vanish. Family life would receive a cruel blow and boys and girls would be abandoned to all that is evil. Cynical skepticism and abject clerical superstition could not hold their own against such forces. The Gospel would be unknown, the power of prayer unsuspected, heaven would be closed and life wrecked. Without the *Fraternité* what would become of the homes which have found in it their comfort and their uplift, of the young men and young women who either parentless or forced from home by unworthy parents have found here a home to which they are attached as one is attached to a normal father's house; of the sick, the babies, the aged for whom this *Foyer du Peuple* is a Providence?

Happily for all our poor people the *Fraternité* is a living thing. More and more it is becoming a home in which all may find sympathy and help. Our new little church is composed of members most serious-minded, men of prayer and prayer is the rock upon which we shall build up the City of Love.

I cannot close without referring to that man of prayer, our brother, Eugene Bernard, the vice-president of our session after having been probably the worst drunkard in the quarter. At his funeral, our big hall was scarcely large enough to hold the crowd which came to render homage to him, our most distinguished convert, the "Miracle" of divine grace. There were present his employer, many of his factory comrades, professors and a representative of the Mayor of Nantes, as

well as Boy Scouts and others. No one was there who did not feel conscious of that sublime Presence which is capable of regenerating the individual soul and all society. We cannot but believe that our brother and friend was himself conscious at that hour of our homage in his dear *Fraternité* whose sole *raison d'être* is to make everyone sensible of that Divine Spirit which saves, of the love of the Divine Father revealed in Jesus.

"LA MAISON VERTE"

PASTOR ANDRÉ JALAGUIER

Since the *Mission Populaire* bought the *Maison Verte* and resumed direction of its work, one would scarcely know the old place. The façade and the entire interior look like new; a *vestiaire* has been opened and the little building in the court now provides wash-rooms and shower-baths. When, presently as we hope (and it is a great need), we can have a covered gymnasium for the children from 3 to 8 years old, with their own hall, as well as a modern dispensary and separate halls for our *Ecole de garde* and, crowning all, a covered terrace—we shall be equipped to do the greatest things ever for our children and young people. The more perfect the equipment, the greater always are the results. An attractive house attracts and if one must always show Christian affection in order to draw newcomers, the comfort and the ease with which we are surrounded contribute much to the influence of our love.

In order to get a just idea of what we are doing, one would have to spend at least a week with us in observing the work of every day. A short report can give no just impression. There are 415 children enrolled; 25 girls and 50 boys in our unions; 30 young athletes who gained splendid victories in their competitions; at our adult meetings audiences of 100 to 250 and even when to these statistics are added the work of the dispensary with its special training for young mothers, the mothers' meetings, the classes for Bible study and prayer, one still gains but a feeble idea of the intensive work

which is carried on. Facts are more eloquent than statistics. Let me cite at random some incidents:

Every night the children gather for their prayer-meeting. We begin with a hymn and then the opportunity is given to each child to pray and they are learning to pray more and more. One should hear their petitions: "Oh Lord, help me to be a better boy"; again, "Help me to learn my lessons better, at the *Maison Verte* and at school"; or again, "I pray thee to bless papa, mamma, my little brother and me too"; yet once more, "Bless all those who care for us at the *Maison Verte* and help me to bring other children here." The shortest prayer of all was from a little tot who could get only as far as the two words, "Help me"! One day a little fellow of eleven years came running to me with the word, "I want a drink." "But you will be going home in a quarter of an hour and you can get a drink then." "Well, then I will wait till the prayer-meeting is over." You can imagine whether he had to wait!

A small boy who had been coming to our prayer-meetings but a short time and who had not yet learned how to make a prayer of his own, one day recited the Lord's Prayer. On going out he said to me, "I know 'Our Father,' for I gave my big sister five sous to teach it to me"!

On the fly leaf of the Bible won as a reward at the *Maison Verte*, a child had pasted a picture representing a hand offering flowers and above it had written, "Even as the hand of God gives flowers, it gives eternal life to anyone who seeks it with his whole heart."

A Jew of eighteen, after coming sometime to our meeting, said to me: "I want to ask a favor of you. Will you let me be a monitor at the Sunday School?" "But at the Sunday School we study the life of Christ and you are a Jew, would that not displease you?" "My ideas about Jesus have changed. What I have heard here has made me think and read. I believe in Jesus Christ." He is now one of our most faithful helpers with the younger children.

I might go on multiplying examples. Every branch of our work is making progress and we bless God each day Who each day gives us new encouragement.

ROUBAIX

PASTOR ROBERT FERRET

The most vivid impression which the past year's work leaves in our minds is that the *Solidarité* has passed beyond the experimental period and is now developing normally and progressively. For example, the Blue Cross has grown from 94 to 110 members. During the first three months of 1928 our Sunday meetings grew to an average of 240 persons.

Looking back to the rebirth of the *Solidarité* in 1919, the number of families at that time was only thirty, whereas now we are sending our monthly bulletin to 248 families, while fifty more are on our visiting list.

The second impression which the year's work leaves upon us is that the *Solidarité* is now an established institution, verily a work of God. We have, indeed, suffered some severe losses, but, in spite of all, the work has not ceased to advance. This should be especially noted in connection with the influence of the *Fraternité* on the city at large. The League for the Uplift of Public Morality has made great strides. As the president of our local committee, I have carried through two trials before the court of appeals, gaining the following decisions:

1. The recognized right of a father of a family to bring suit against a bookseller, or newsdealer, who exhibits papers or pictures contrary to public morals, on the ground that such are injurious to youth.

2. The right of a court to impose a judgment upon anyone exhibiting books whose covers carry indecent illustrations aside from the contents of the books themselves. These two decisions, obtained from the Court of Appeals at Douai, have been the subject of comment by our local papers.

I must speak also of the aftermath of the excursion of our children to Denmark. This year we have been able to offer places in these colonies to children from the city schools. This has helped to make us better known. In December we had the joy of welcoming the promoter of this movement, Professor Osterby. We offered to the parents the large hall of the *Solidarité*, where they might organize a rally in which

they should all, as well as their children, come together to meet "Uncle Peter," leaving them free to choose another place if they so desired. With absolute unanimity they decided that the meeting should take place in our large hall. It was a veritable family fête and as we separated the father of one of the children, a man converted only a few months since, kissed me spontaneously on both cheeks. An official reception was organized at the *Hôtel de Ville* at which a beautiful diploma, as honorary citizen of the city, was given to our great friend Osterby and at which it was also our privilege to present Professor Osterby to the municipal administration as the organizer of the colony. On January 1st, the readers of our revolutionary paper were surprised to find on the first page an article recounting this reception and illustrated by the photographs of the director of the *Solidarité* beside Professor Osterby, surrounded by some of the children who had belonged to the colony.

You will, I am sure, share with me the joy which a certain family which came to us in November, 1925, has given us. For a long time the *Solidarité* attracted them though for some reason they dared not put their feet over the threshold. They told me, however, how they had gone up on the roof of their house to listen to our hymns as they were our neighbors. The secular evening, however, finally decided them. They remained for the hour of worship and the atmosphere of this service pleased them. Since then they have never ceased to come to the *Solidarité*. Some of them have joined the Blue Cross, others the Boy Scouts and still others the Mutual Aid Society. The eldest son, since married, took his religious instruction at the same time with his wife and both were received into the church the following year. The youngest son is now one of our best scout leaders. He took his religious instruction with our catechumens and is preparing himself, according to his mother's expressions, to become an "artisan-missionnaire."

Our class of Biblical studies numbers nineteen; our brotherhood group has been increased by six new members and the character of its work continues to deepen, notwithstanding the fact that we have for the time being lost many

members who have had to leave for their military service. At our Thursday School, the number of children reached a maximum of fifty-four. At the restaurant an average of fifty-eight meals a day are served and one of those eating there has become one of the most faithful at all our various meetings.

The year was marked by the celebration of the thirtieth anniversary of the Blue Cross, presided over by the President of the National French Committee, the new Director of the *Mission Populaire*, M. Chastand.

I should mention also the Christmas tree around which were gathered not only our own children, but two hundred unknown street gamins, dirty and noisy, but with wide-open eyes and most attentive ears as they listened to the Christmas stories, beginning with that of the Babe of Bethlehem.

Another item which I must not pass by is that of the installation of a central heating plant at the *Solidarité*, due to a splendid effort on the part of our Roubaix friends and which was a most tangible exhibition of the sympathy which envelops our work.



M. FERRET'S STREET PULPIT

FIVES-LILLE

PASTOR HENRI NICK

The *Foyer du Peuple* is well known in this factory end of Lille and its ministry is deeply appreciated both by the working population and the directors of the mills. Political leaders after coming to one of our meetings often tell me how they envy our influence over the population, assigning as the reason, "You do an educational work; that is our supreme lack."

As a matter of fact, how could we fail to be known? Our beautiful hall is located on the principal street of the Faubourg. Person after person appeals to the pastor, if not for himself at least for his neighbor. Now one asks us to place an abandoned child in the country; now to send another to the vacation colony. Men facing difficult labor or domestic problems bring them to us. Heavy drinkers knock at our door and ask the privilege of signing a pledge. Families in sorrow, even those who are not Protestants ask us to conduct their funerals. Funerals are, in fact, one of our best means of propaganda. Oftentimes they bring to us hundreds of persons, especially if the deceased is someone who has been killed by accident in his factory. At times we have veritable mobs of people at funeral services who there hear for the first time the message of the Gospel. Often such services lead to personal interviews with those who have formerly been entirely ignorant of religious things.

Our colportage rounds give the people who live in the big tenements an opportunity to hear our songs, buy a New Testament or religious papers, or to receive a tract. In the *corons* (squares surrounded by tall tenements in which perhaps five hundred people live) we have thus many exceptional opportunities of evangelization. There are few homes in Fives in which we are not known and where we are not called by name. Among the families of today are many fathers and mothers who as children attended the *Foyer* and who remember their experience even though they have not remained faithful to us. Frequently men say to us, "Everything worth while that I have, I owe to the *Foyer*." It was at the *Foyer*

that they learned the meaning of temperance, of self-respect and respect for woman. From time to time we come upon men of large influence who by their invitations to us to attend this or that official ceremony show that they have not forgotten us.

In the mixed clerical-atheistic neighborhood where we live, there is an atmosphere of oppression of which one has no idea in a free country such as United States. For example, a Belgian woman whom I met recently in the train said to me, "In Belgium, when a woman is not a Catholic, there is nothing left for her but death!" Atheist politicians treat the populace in the same way, imposing their atheism upon their adherents. At the *Foyer du Peuple*, on the other hand, every sincere opinion is respected; we do not seek to dominate any, we simply offer the Christ in Whom we have found the liberator of mankind.

THE ST. OUEN CHAPEL

PASTOR LOUIS BERTRAND

Every Sunday men are stationed at the chapel door to give out invitations to passersby. One might say of the audiences what Jesus said in the parable of the net that they gather "of every kind," for it is a mixed crowd which comes. There are men of culture as one can tell from their expressions; there are middle-class folk and, above all, the common people, working men and working women.

Many who enter make the sign of the cross, thinking that they are in a Catholic sanctuary, but they quickly discover their error and act rather timidly, remaining standing at the back of the hall, notwithstanding the cordial invitations they receive from the door-keeper who gives a hymnbook to each comer. To such an audience it is a great pleasure and joy to proclaim the divine message of pardon, of grace, of salvation, of consolation and of eternal hope.

As the audience is a constantly changing one, persons coming and going at will, it is necessary to limit the "sermons," ten minutes being the average length which means

that there are three or four short talks, interspersed with hymns, at each meeting. The closing hour is fixed by the oncoming of night when the gates of the cemetery are shut.

These Sunday afternoons with God's sorrowing ones are an opportunity for many to hear for the first time of Christ's love and we have often been touched in seeing what a fascination the Gospel has for these passing listeners who have never crossed the threshold of one of our halls. Two especially interesting incidents linger in my memory—conversations which I had with a couple of persons who at the chapel had heard the Gospel for the first time and after the meeting requested a personal interview.

One of these was a man of about thirty-five, well-dressed, sympathetic and open-minded. He told me that what he had heard had deeply interested him as the revelation of a Christianity with which he was not familiar and which immediately struck him as true. "I wish," he said, "to have my children instructed in this religion. I have two little girls who are just due to make their first communion in the Catholic Church in which I was baptized, but from which for a long time I have been entirely detached. I have seriously hesitated to have my children taught by a church which I have myself repudiated and have finally decided that I will not allow it. What you have said this afternoon, however, is so evidently true that I should be most happy to have my children brought up under such teaching and if you can give me in the suburb where I live the address of a pastor with whom I may get in contact for this purpose, I shall be grateful." I took the man's address and shortly after had the joy of introducing him to a pastor who lives near him.

Another conversation which seems to have had an equally real result was that of a young woman in mourning, the mother of two children. Passing the chapel on her way into the cemetery, where she had buried her father, her husband and her little girl, she came in for the service and at the conclusion told me that her husband had been a Protestant, though not an active one, also that he had been unwilling to have his children baptized and that his funeral was a purely civil one. Her overwhelming sorrow, however, had borne its

fruit. She could not, she said, see her children grow up without religion and wished to find a Protestant church which they could attend. Lost in the great city she did not know where to find such a church. It was God who led her into our chapel of St. Ouen and she was full of joy on hearing the Gospel. I found that she lived very near the *Maison Verte* and shortly after introduced her to M. Jalaguier. Since then all three go regularly to the *Maison Verte* meetings and the children are taking their religious instruction there.

So, thanks to the *Mission Populaire* those who come to the cemetery at St. Ouen to weep at the tombs of their dead have the privilege of hearing in the little chapel of Him who is the comforter in sorrow, and the resurrection and the life.

ANOTHER CHAPTER OF THE VICTORIES OF "LE BON MESSENGER"

PASTOR H. BONIFAS

The boat left Pont Ste.-Maxence in June. A regular service has been maintained ever since thanks to a *roulotte* (caravan) which had served as a temporary shelter for one of the families of the neighborhood. We have a list of 29 families among whom are many truly converted. Mme C., a convert of eighteen years ago, and her nephew, a teacher, brought many friends to the boat. A young man who was very regular at the Bible classes continues to correspond with us, although he has moved away.

The next stop was Verneuil-sur-Oise. We encountered frightful weather, but the boat was moored in a charming bay and M. Chollet often helped the boatman at his job of ferrying the workmen across the river, an opportunity for gaining their confidence. The audiences were interesting and many were won to the Gospel as was manifest by their expressions of sorrow when we had to leave.

We went on to Creil, where the floods forced us to stay longer than we had anticipated, but if we had followed the pressing and energetic urgings of our auditors we should be there still.

There were two or three especially remarkable conversions. One a woman who responded so seriously to our appeals that, no matter what the weather was, she came on foot a distance of eight kilometers to all our meetings, leaving her four little children to the care of neighbors. Others did not hesitate to come from long distances, despite the continual rains. After the boat left, all our newly made converts continued to gather regularly in a hall in Creil. There also there have been genuine conversions. M. F. has not only become a Christian, but he sells in his factory the Mission's papers and carries on a personal propaganda among his fellows.

At the moment of writing we are at St-Leu-d'Esserent where we are among old friends. The work is more than on the surface. The entire population is favorable to us. At every meeting, despite the weather again, a woman of 79 years, carrying her lantern, walked three kilometers to be present. Here, too, we are hopeful of leaving a definite organization.

The activity of the boat properly so called is doubled by a parallel work, namely, the distribution of Gospels in remote villages far from communication with the world. Everyone rushes to read our literature and begs for more. M. Chollet also makes sales in the markets and distributes tracts at the doors of the factories. He even finds his way into some hearts by the physical help he gives with massages, electricity, etc.

It is, indeed, a privilege to speak to men and women so warm-hearted and quick in their reactions and who hold both the director of the boat and the pastor who with his help writes these lines in equal affection.

MARSEILLES

GEORGES SABLIER

In this age which is the age of the "masses" in which "humanity," according to the expression of Romain Rolland, "is moving forward more and more toward the idea of the ant-hill," our sole ambition, the line of inspiration for the conduct of the *Mission Populaire* at Marseilles is to work toward the development of strong Christian individualities in bringing each soul into contact with the living Christ.

From the standpoint of reports and statistics our progress may seem too slow, but we are confident that we are gaining definite results for the future. We make our own a prayer of the missionary, Neethling, "Oh Lord, in the work which Thou hast confided to me I do not ask that there may be found many Christians who love Thee but little; I ask only that there may be some who will love Thee much, for their love will gain others."

To see many attendants at our different meetings unquestionably makes us happy. The inauguration of our monthly Family Meetings, the organization of a public demonstration on Ascension Thursday, the creation of our Men's Circle, of the Young Men's Group and of the dispensary at the *Belle*



M. SABLIE AND HÉLÈNE,
HIS FOURTH CHILD

de Mai, the publicity which we give to all our undertakings, the new attractions which we have added in the *Salle du Port* which we wish to make more and more into an outpost to draw in the crowds which pass our door—all of these prove that we are leaving nothing undone which God might bless to tempt the crowds to come in.

But more than sympathetic listeners, we long to add to the number of our converts consecrated Christians whose spiritual pendulum does not stop at the moment of their conversion, but witnesses who can testify from their own experiences, "I know Whom I have believed." Such as these are not content to keep their experiences in their hearts, but share them with all of those about them. They are Christian "multipliers" and if the *Mission Populaire* succeeds in having in each hall a goodly nucleus of such, the conquest of others will be easy and rapid.

One might cite many illustrations. Last year, a simple meeting was held in the kitchen of a Christian friend, an attendant at the *Belle de Mai*. God blessed the invitation of his servant and the neighbors came in. Among these was a young woman and her mother. The latter whose work left her free to do so became one of the helpers at the *Ouvroir*. Our simple presentation of the Gospel on Ascension Day gained the attention of the son-in-law of the family who has since become one of our most faithful friends. When in October we launched the proposition of our Men's Circle, the response of this man was like the signal from God Himself and also a guarantee for our success. He immediately interested another, a young workman of twenty years, who accompanied him one Sunday evening to our meeting when we spoke upon Mathilde Wrede. As he went out, he said, "If this is the type of meetings you have, keep me posted and I will come back." In his turn he became one of the pioneers of our Young Men's Group. As his soul became more and more athirst for the spiritual life, he declared, following a Bible study upon the parable of the sower, "I wish we might devote all the meetings of the Young Men's Group to the study of the Gospel." Two months later, having become a regular attendant at our Wednesday evening religious meetings, he asked for a Bible and reads it with enthusiasm.

So our Men's Circle and our Young Men's Group owe their origin to the faithful testimony of a humble woman. It is like a chain of gold, a work which is productive and will last because it is the realization of the divine order.

Last year, at a Sunday afternoon meeting held in a modest room, we met a young woman of twenty-two years. The text was John 3:16. We carried away the impression that of all those present this young woman had listened with sympathy to the first preaching of the Gospel she had ever heard. She continued to come to our meetings, joined the group of young women which Mlle Arbus organized at the *Salle du Port* and last Sunday she came to announce that she had taken her first step toward the Saviour.

Again, here is the case of a young seamstress, a member of the "Perriwinkles" of the *Belle de Mai*. A message drawn from the testimony of the Samaritan woman lifted the scales from her eyes. Her consecration was followed by a gift of a New Testament to her mistress. The latter whose life had been one of many struggles, on discovering the word of Jesus, "My soul is exceeding sorrowful even unto death," said, "There at last is someone who can understand me." Coming to meeting after meeting and after many talks she reached the point where she opened her soul to the Saviour.

Another young woman, of eighteen, an office employee, came one Sunday afternoon to the *Salle du Port*, responded to God's appeal in that very hour and a little time after drew the testimony from her mother, "I do not know my daughter, she is so changed." A neighbor and former friend said of her, "One can see at a glance that she has been converted." On refusing to perform certain tasks incompatible, as she felt, with her character as a Christian, she forced the protest from her employer, a Protestant, "Oh you take your religion too seriously"!

For the growth in membership of our Men's Circle which this year has given us much joy we continue to depend upon individual influence. We could cite one of our members who has a veritable passion in this direction and who has already brought three of his comrades from the factory with him.

One of our most faithful *habitués* of the Wednesday meetings and also a member of our Men's Circle has induced one of his friends to join us, a man whose son is a new recruit in our Young People's Group.

To all these encouragements, we should add those concerning our Thursday Schools (the regularity of attendance, progress in discipline particularly evident at the *Salle du Port*, a better understanding of the Gospel, as an entire change of heart); those of our *Ouvroir* and young people's groups; those of the success of our Missionary Exposition (nearly three hundred francs voluntarily subscribed); as well as those of our occasional celebrations: Christmas fêtes, the New Year's Watch Night Meeting, the Christmas tree for the down-and-outs and, finally, the dispensary at the *Belle de Mai* where Dr. Bertin knows so well how to combine spiritual work with that of philanthropy.

If one needs to be assured that our Sunday afternoon services among the passersby at the *Quai du Port* are achieving the end in view, let me cite just these two instances: One of our listeners, a man of thirty-five years, deeply troubled by the problem of impurity and its consequences, who has been in regular attendance for a month, said to us on Easter Sunday: "Do you not also have a meeting tomorrow as that is also a holiday?" The second incident is that of a man of twenty-eight, a slave of strong drink and a *debauché*, divorced, cast out by his family, a musician in a night bar, who said to us: "During the three weeks since I have been coming to your hall and listening to the Gospel, I have been praying and I have not touched a drop of alcohol."

Salle du Quai du Port

MILLE ARBUS

I have had great joy during the past six months in working at the *Salle du Quai du Port*. Wednesday is the day of the Mothers' Meeting, the average attendance being from forty-five to fifty. The majority of these women have been coming regularly, notwithstanding their age and their infirmities, for

thirty years. It is always a great disappointment to them when their work or illness keeps them away for they love the meeting in which most of them have come for the first time to know the Saviour. Recently, seven or eight young women joined us and we hope that the number of those who will constitute the future of this gathering will continue to increase.

Every Thursday, our little hall is filled with fifty children, in general children of the streets, but who, nevertheless, are much cleaner and better clad than one would expect after seeing the homes they come from. They are a noisy lot and quite undisciplined, but, nevertheless, very affectionate and much attached to those of us who care for them. It is at this Thursday School that the lack of space in our hall is most seriously felt. At the age of twelve or thirteen many of them have to leave us in order to go to work and then begins the struggle not to lose sight of them.

Sunday is our evangelistic meeting. The *Quai du Port* is the parade ground for many thousands of the people of Marseilles, in fact, it is never deserted except in very bad weather. These Sunday gatherings number from sixty-five to seventy persons, our *habitués* and those who drop in out of curiosity and show their interest by coming back on following Sundays. The meetings on Sunday evenings have been of special interest of late, many people being unable to get in for want of room.

In my house-to-house visits I have been deeply touched by the warm welcome I have received everywhere. On a recent occasion one of my women called in her neighbors, in order that my visit might be turned into a "real meeting," as she expressed it.

Such are, in a few words, the *milieu* and the people of the *Mission Populaire* at the *Salle du Quai du Port*. The soil lies fallow to the sowing of the seed, a soil which although containing many rocks tempts us most urgently. My experience has filled me with joy and confidence and I have often found myself saying with the queen of Sheba, "The half had never been told"!

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A REMINDER FROM THE PRESIDENT

MYRA W. DAVIES

The fun of a holiday is the joy of returning. We have a share in one of the greatest enterprises on earth—"McAll." We are thrilled and perplexed by our increasing obligations, including the new *Château de Coqueréaumont*.

I am confident of the co-operation and sympathy of all the Senior and Junior Auxiliaries and groups as a whole and of the sincere individual effort of any of the members who may be called upon for special service.

Our Field Secretary for Juniors starts "West" early in November. We shall be grateful for names and addresses of friends of McAll members, living between New York and St. Paul, who may be interested in meeting Miss Congdon and hearing of our marvelous venture in international Christian friendship and good-will.

\$10,000 by April first!

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

April 5—October 5, 1928—\$25,657.28

MASSACHUSETTS, \$851.64	
Boston Auxiliary	\$363 00
Northampton Auxiliary	136 00
Pittsfield Auxiliary	76 64
Salem	150 00
Springfield Auxiliary	126 00

CONNECTICUT, \$2,981.50	
Greenwich, Blue Bird Girl Re- serves	\$36 00
Hartford Auxiliary	1,788 50
Hartford Junior Auxiliary....	54 00
New Britain Auxiliary	400 00
New Haven Auxiliary	565 00
Norwich Auxiliary	102 00
Windsor	36 00

NEW YORK, \$10,632.35	
Albany	\$17 00
Brooklyn Auxiliary	465 00
Buffalo Auxiliary	472 50
Legacy, Anne E. Burrows ..	500 00
Ithaca Circle	72 00
New York Auxiliary	3,344 35
Legacy, Emily O. Butler	5,000 00
New York	10 00
Rochester Auxiliary	264 00
Scarsdale	36 00
Syracuse	212 00
Troy Auxiliary	221 50
Utica	18 00

NEW JERSEY, \$3,697.83	
Belvidere Auxiliary	\$169 66
East Orange Junior Auxiliary..	10 00
Elizabeth Auxiliary	553 92
Endowment Fund	500 00
Englewood	230 00
Haddonfield	18 00
Montclair Auxiliary	638 00
Newark Auxiliary	108 00
Auxiliary of the Oranges	1,065 50
Plainfield Auxiliary	103 75
Princeton Circle	285 00
Trenton Auxiliary	16 00

PENNSYLVANIA, \$3,959.15	
Athens	\$36 00
Chester Auxiliary	36 00
Dixmont	75 00
Easton Auxiliary	48 15

PENNSYLVANIA—Continued	
French History Club	\$136 00
Moylan	18 00
Philadelphia Auxiliary	3,070 00
Pittsburgh Auxiliary	150 00
Sewickley Auxiliary	144 00
Wilkes-Barre Auxiliary	196 00
Wilkes-Barre	50 00

MARYLAND, \$240.00	
Baltimore Auxiliary	\$190 00
Baltimore Junior Auxiliary ..	50 00

DISTRICT OF COLUMBIA, \$763.00	
Washington Auxiliary	\$563 00
Washington Junior Auxiliary ..	200 00

MISSOURI, \$25.00	
St. Louis	\$25 00

ILLINOIS, \$1,241.00	
Chicago	\$1,030 00
Lake Forest	211 00

MICHIGAN, \$79.00	
Detroit Auxiliary	\$79 00

MINNESOTA, \$160.50	
Minneapolis Auxiliary	\$27 50
St. Paul Auxiliary	133 00

OHIO, \$294.00	
Cincinnati Auxiliary	\$251 00
Dayton Auxiliary	43 00

RHODE ISLAND, \$5.00	
Providence Junior Auxiliary ..	\$5 00

DELAWARE, \$18.00	
Wilmington Auxiliary	\$18 00

FLORIDA, \$36.00	
Mt. Dora	\$36 00

Per Adelaide M. Smuller Circle of Memory	\$25 00
Per National Children's Auxil- iary	96 00
Per The Needlework Guild of America	350 25
Per Anonymous	102 00
Per American Sunday School Union	17 40
Per Sale Christmas Cards	82 66

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I do give and devise to the American McAll Association the following described property.

FORM OF BEQUEST FOR PERSONAL ESTATE

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

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